only by looking deeply into our consciousness that we can discover and determine the character and relations of the Knowledge and the Ignorance or of the Illusion, if it exists, and the Reality. Being is no doubt the fundamental object of inquiry, things in themselves and things in their nature; but it is only through consciousness that we can approach Being. **Or** if it be maintained that we can only reach Being, enter into the Real, because it is superconscient, through extinction or transcendence of consciousness or through its self-transcendcnce •and self-transformation, it is still through conscious-ness that we must arrive at the knowledge of this necessity and the process or power of execution of this extinction or this self-transcendence, this transformation: then, through consciousness, to know of the Superconscient Truth becomes the .supreme need and to discover the power and process of consciousness by which it can pass into superconscience, the supreme discovery.

But in ourselves consciousness seems to be identical with Mind; in any case Mind is so dominant a factor of our being that to examine its fundamental movements is the first necessity. In fact, however, mind is not the whole of

us; there
is also in us a life and a body, a
subconscicncc and
an inconscience; there is a spiritual entity
whose
origin and secret truth carry us into an
occult inward
consciousness and a superconscience. If
Mind were
all or if the nature of the original
Consciousness in
things were of the nature of Mind,
Illusion or